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INTERNATIONAL BIBLE STUDY.

November 5, 1882.——*Mark* XI. 12-23

For comment, see our last issue.

November 12, 1882.——*Mark* XI. 24-33.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Jesus is still drawing lessons from the barren fig-tree, or rather from the illustration it afforded of the power of the word spoken by him. Are believers astonished at the power that accompanies his word? Let them know that the same divine power will accompany their words. When we come to God there must first be desire in our hearts for the things we are about to ask. What multitudes of prayers are daily offered that do not at all express the desires of the heart. Men are told that they must pray for this or that thing, and so they offer what they suppose to be prayer, but which is not prayer at all, for it is not the expression of desire. A man prays that God's name may be hallowed, His kingdom come, His will be done on earth as it is in heaven, and all the time the desire of his heart is that he may have £100 or £1000. What he says with his lips is no more prayer than the written words in a Tartar's praying-wheel are. The only possible prayer he can offer is for £100 or £1000; for this is his heart's desire and God looks at the heart. The heart must be rectified. "Delight thyself in the Lord, and he will grant thee the desires of thy heart." Men's desires, for the most part, take them away from God. When we have desires that we can take to God, then we must bring them in faith. "Believe that ye receive them." The suppliant often torments himself and wearies God by requiring that what he asks should be received and apprehended by him first and then he will believe. But this is not faith at all. We must get the blessing by faith before we get it by experience. If we ask anything according to his will, we know that he heareth us; and if we know that he heareth us, we know that we have the petitions that we desired of him. Know it by faith. The Israelites on one occasion went out to meet the enemy, with singers in the van, singing the praises of God, praising him for victory before they had it, because of their faith. The tribes believed there was for them a passage through Jordan, b fore any passage was visible; they put down their feet as in water and found it dry land.

"And when ye stand, praying." This seems to have been the ordinary posture in prayer. "Forgive, if ye have aught against any." One of the first things to be attended to. Perhaps some of our prayer-meetings would be broken up, if we carried out this rule; it would send one brother in one direction, and another in another, to get on amicable terms with some between whom and themselves there was some variance, How many prayers are daily converted into chaff, by the presence of some unfriendly feeling in the heart. "That your Father in heaven may forgive you your trespasses." He may not, can not, until you have given up the last remains of animosity. What absurdity for you to be sternly claiming your hundred pence and expecting God to forgive the 10,000 talents due him from you.

"The chief priests, scribes and elders say to him, By what authority doest thou these things?" The things that Christ did, he did by divine power, and the authority was as conspicuous as the power. Perhaps they referred to the cleansing of the Court of the Gentiles. This authority was given to every believer. Jesus submits to them a prior question, viz. concerning John's baptism, the right answering of which would give them the information they desired; was John commissioned of heaven or of man? They had received baptism from John, and had thereby declared publicly their adhesion to him whom John should introduce to them. They were in a dilemma. They could not deny the commission of John, for they had publicly acknowledged him as a prophet; nor could they affirm it, consistently with their present opposition to him.

"They feared the people; for all counted John that he was a prophet indeed." The instinct of the people was truer than their own. The common people saw plainly that John the Baptist was a man of God; but these leaders of religion, these guides of the community, were blinded by their prejudices and did not venture to acknowledge him as indeed from God. Neither did they venture to deny it, as it would affect their own standing with the people. So they said, We cannot tell. But if they could not tell that, they were certainly unfit to be religious guides of the community. If they could not tell this, what mattered the rest of their telling? The poor man whose eyes Jesus had opened (John ix.) could justly rebuke the scribes and Pharisees for their ignorance of theology: "Herein is a marvellous thing that ye know not from whence he is, and yet he hath opened mine eyes. If this man were not of God he could do nothing."

"Neither do I tell you by what authority I do these things." The works carried their own evidence with them. "If I do not the works of him that sent me, believe me not."

WEEKLY REVIEW.

—The Poona School held its annual exhibition in the Methodist Church on the 25th ult. The Rev. D. O. Fox presided and distributed the prizes. A large number of friends gathered to witness the exercises and expressed themselves highly pleased with the manner in which the students performed their parts. The report of the Head Master shows a prosperous year. There has been a steady increase in the number of attendance, and the school has paid all its expenses. The friends of the school have reason to be much encouraged.

—At the recent Church Congress, the Hon. C. L. Wood. President of the English Church Union, proposed that the Church of England should adopt the alternative use of the First Prayer-Book of Edward V along with the present Book of Common Prayer. Canon Hoare was quite shocked at this suggestion. It was a step backward towards Rome. Says Canon Hoare:

> I will tell you also what Mr. Wood and his friends know very well. They know very well that if they can coax us back these three years to 1549, to the First Book, that they will find an altar, and that is why they wish for it. (Cheers.) The Reformers knew this, that an altar was essentially connected with a sacrifice, (Cheers.) And they knew this, while they were prepared to offer the sacrifice of praise and thanksgiving, that the sacrifice of propitiation was completed for ever, and they believed also that the doctrine of the Mass was a lying abomination—(cheers and hisses)—or rather I would say a blasphemous fable. (Cheers and hisses.) Now then, my Lord, we know our ground and where we are to stand.

Canon Gregory took Canon Hoare to task for his vehemence. He said:

> It was quite impossible not to realize that the party for whom Mr. Wood spoke was a powerful one. ("No, no," and applause.) It was quite impossible for them not to realize that it was a rapidly increasing force throughout the country. It was quite impossible at any rate not to have noticed the tone of that vast Meeting whilst Mr. Wood was speaking. ("No, no," and applause.) He repeated that the great majority of the Meeting were in favour of Mr. Wood's remarks. (Interruption and applause.)

If we may credit this testimony, we shall be led to the conclusion that the anti-Reformation party i. e. the Romanizing party have wonderfully leavened the Church with their ideas.

—Some men of our day have a great talent for explanation. Things that to a common mind would seem to be opposed as black and white, are shown to be essentially the same. We have found out the art of making white, black, red, and green to be of the same colour. A little ingenious explanation will show an acknowledged skeptic to be a good Christian, and an avowed atheist to be a believer. In like manner, Ritualism, Rationalism and Evangelism are brought into line and made to kiss each other, by the ingenuity of explanation. If there had been such a talent in the days when Christ and his apostles laid the foundations of the faith, Phariseeism and Sadduceism would have found out their oneness, and the apostles would have welcomed the Judazing teachers as fellow labourers, and John would have omitted his references to anti-Christ.

—At the recent church Congress at Derby, the Rev. R. B. Girdlestone said :

We cannot allow ourselves to be beguiled into a spirit of indifference on controverted points, especially when we remember our ordination vows. I agree with a letter written by a celebrated lady to an ecclesiastic, whose voice you have already heard this afternoon, part of which runs as follows :—" Mrs. Booth is utterly at a loss to understand, especially in responsible teachers of religion, that indifference, as it seems to her, on great questions of truth which is so popular nowadays, and which can embrace with equal friendship men who worship a Christ said to be materially present on the altar and men who deny Divine worship to the Christ altogether. She prefers to be thought a narrow-minded bigot for adhering to the old-fashioned teachings of the Church as she has always understood them, and condemning as false whatever is not true according to the Word of God." Two things must be borne in mind, first, that diversities of thought on doctrine and ceremony date back to the time of the apostles ; and, secondly, that men attain their views on these subjects not through external compulsion, nor by deliberate choice ; rather they are drawn along by a series of mental and spiritual influences over some of which they have had no control. We do not adopt opinions differing from those of our brethren for mere variety's sake. The love of God's truth is often really at the bottom of them ; were it not so Christianity would long ago have crumbled into dust.

—Our friends of the Salvation Army appeared in the court of the Presidency Magistrate last Monday at 12 o'clock, to hear his judgment in their case. For several days almost every body had been asking every other body his opinion as to this impending judgment. That there was nothing in the evidence upon which the judge could base an adverse decision, was the opinion expressed by almost every body ; yet an acquittal would seem like a condemnation of the Government and a reflection upon the Police authorities. The judgment of the Magistrate was not unlike the well-known finding, " Not guilty, but they must not do so again." His worship admonished the prisoners and dismissed them. He spoke approvingly of the course pursued by the Police Commissioner, affirming that he had authority to put a stop to actions otherwise unlawful when in his judgment they were likely to lead to a disturbance of the peace It seems to us that this is a very different principle from that which was asserted in the Court of Queen's Bunch with regard to the Salvation Army, viz. that they were to be protected from the roughs, upsetting the decision of the local magistrates that the roughs were to be protected from the Salvationists. There had been disturbances and the ill-disposed had attacked the processions of the Salvationists, and the local authorities had said to the latter, you must stop your processions, music, banners etc. because there are some who do not like them, and we will give you no protection from these assailants ; we make you responsible for any consequences that may accrue to you through mob violence. They refused to accept this responsibility, claiming that they had a right to be protected from the attacks of ill-disposed persons, and the Court of King's Bench decided that they were right, and they who had imprisoned the Salvationists for annoying the roughs, found themselves compelled to reverse their procedure and give effective protection to the Salvationists. As soon as this was done, mob violence ceased. There may be still some places in England where the authorities coquette with the mob against the Salvationists, but the right principle is getting to be almost every where recognized. At a recent meeting in London, Mrs. Onslow said :

It is a great joy to me to be present to-night, and to see so many earnest faces. The dear General was alluding to Guildford, where we had had a most wonderful triumph. It has been so wonderful because, just at the darkest moment, the Lord put out His hand to help us. Knowing all the back-ground, and how the wires were pulled, I was aware there was not one person in authority upon whom we might rely. The Mayor, the Magistrates, the Aldermen and Town-councillors, and the J. P.'s —all the powers that be—were more or less, perhaps not actively, against the movement, but still they were known not to be favourable to it, and the consequence was that there was no police protection on the night when the frail, delicate wife of our Captain was struck down. As she was walking along some young man gave her such a blow that she fell down and swooned away, and in the crush she was either knelt or stood on, because her ribs were so crushed in, that it was long thought she would not be spared. That and other circumstances combined to lead the Home Secretary to send down a special message, and the consequence was that the whole tide has been turned.

The Mayor then issued a proclamation, which was put all over the town. He was compelled to see to it himsself and he walked in the day round the town to see that it had been put up, and he said to the Head-constable, who was with him, "I do not see much amiss." "No," was the reply, "but you should come round at night, that is the time these assaults are committed."

Since then we find the proclamation has made every difference to the town. The Mayor and Magistrates say they are going to severely punish those who oppress The Army—a very different state of things from what prevailed before. I have felt this a wonderful cause for thanksgiving. All the trouble is over now, and I think we should go forward at Guildford.

We congratulate the Salvation party in Bombay on the failure of the case against them, but at the same time we regret that Mr. Webb should not have enunciated the true principle that should guide in these matters. According to his decision, we have none of us any rights that the Commissioner of Police may not take away at any moment. He has only to come to the opinion that a disturbance of the peace is likely to ensue from the exercise of some particular right by some party, and by virtue of that opinion of his he is immediately invested with the power of revoking that right. This condition of things suffices to make a despotic government of that which would otherwise be a free government. Every thing depends upon the discretion of the Commissioner of Police. In fact our Police Commissioners must be infallible, and is beyond the liability to make a mistake. Sir Frank Souter has decided that the Salvationists may walk and not sing, and may sing and not walk ; but there is no telling what he may decide to-morrow, or how many may be affected by his decision. We do not think the Commissioner of Police is inclined to act harshly towards the Salvationists, especially as it is now made evident that their methods are not offensive to the Natives, and we cannot but hope that he will soon withdraw his restrictive orders. Still, it is not well that the liberties of the subject should be delivered into his or any other man's hands. A troublesome Moolvi may be deported one day, but whose turn may come next, no one can say.

—Some letters have appeared in the *Christian* with regard to the statement in Matt. XXVII. 9 : " Then was fulfilled that which was spoken by Jeremy the Prophet". The marvellous prophecy referred to, one of the most wonderful and convincing in holy writ, is found not in Jeremiah but in Zechariah. Some laboured attempts are made to account for the mention of Jermiah For our own part, we are persuaded that Matthew simply wrote "by the prophet" without specifying any name, as he repeatedly does (see I. 22 ; II. 14 ; XXI.4) and that some copyist, trusting to his memory, introduced the word Jeremiah. With regard to the divine superintendance whereby the sacred scriptures are secured to us in their integrity, it will be sufficient to bear in mind that the errors of transcription are limited to (1) cases in which the error is of no importance, and (2) cases where the correction of the error is easily made from the rest of Scripture.

—The Rev. Newman Hall applied at the Foreign Office for information concerning the honours paid to the Sacred Carpet in Cairo, and received the following reply :

"Dear Mr. Hall,—I have no information at the Foreign-office as to the part which the British troops took in the procession of the Sacred Carpet, and on inquiry I find the same is the case at the War-office. In India, I believe, it is the custom for troops to attend at such ceremonies at the courts of the native princes to keep order, and on such occasions they pay honour, not to the religious ceremony, but to the person of the Chief of the State, as was probably the case at Cairo.—Yours sincerely, Granville."

We shall be much surprised if Christians in England are content with this answer. The British troops were not needed to keep order on the occasion specified, and they could have certainly found opportunities of honouring the Sovereign, when their doing so would have led to no misconception. The entire pageant was for honouring the "sacred carpet," and the British troops were part and parcel of the whole. At length we begin to see articles and letters on the subject in the English papers.

We place among our Selections an excellent article on the subject of the Carpet from the *Record*.

—The worst feature in the honours rendered to the Egyptian, carpet is the injury done to the consciences of Christian soldiers by the imposed alternative of disobeying either God or their earthly commander. In this country an extraordinary deference is paid to the religious convictions of Hindoos, Mohamedans, Parsees and Buddhists ; but Sir Garnet Wolseley seemed to think it a matter of not the slightest consequence how much the conscience of the British soldier might be wounded by the order of the day. Very terrible words are found in the Bible for those who do any thing to weaken the power of conscience in one who wishes to follow Christ. This is often the first step in a backsliding from which there is no recovery. (Rom. xiv. 15.)

—Rev. J. M. Reid, D. D. Secretary of the M. E. Missionary Society of the United States, is on his way to India, with Mrs. Reid, and is expected to come to Bombay in the same steamer with Bishop Foster and

ASHTIGOT
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Rev. C. P. Hard, the Anchor Line Steamer due about the 16th inst.

—Our attention has been called to the following statement made by Principal Wordsworth before the Education Commission:

"The conversion of an educated Native to any form of Christianity in Bombay, would be an event almost as surprising as the conversion of an educated Englishman to Mahomedanism or Hinduism."

Principal Wordsworth has thought fit to avail himself of the opportunity given him by the Education Commission to say what he knew about Education, to say something that he does not know about Christianity. He would not have been content if he had not inflicted some stab upon a system of which he has always shown himself singularly jealous. Was he called upon to give any opinion with regard to the way in which the educated Natives stand affected towards Christianity? He is the last person that any one would have thought of addressing this question to, even if the question had been relevant. We do not doubt that the young gentlemen who have been trained by Principal Wordsworth have little inclination for Christianity; but are these the whole of young Bombay? We can even believe that Principal Wordsworth has not come in contact with the educated Native Christians of this Presidency; but his ignorance of them does not justify his extraordinary attempt to brand them as uneducated. We are quite ready to admit that as it was in the days of the apostles, so it is now; not many wise, not many noble, not many mighty find their way to the feet of Christ. But some have done so; and we have the pleasure of knowing not a few men of culture among the Native Christians of Bombay. But we must be allowed to say with some emphasis that it appears to us any thing but seemly for a man in the position of this Professor, who has so openly exerted himself to cause the students of this Presidency to look with disesteem upon Christianity to turn round now and stigmatize all who have embraced the Gospel as uneducated.

—"A Native Christian." We decline publishing your letter. We recommend you to address personally, and in your own name, those whom you so bitterly denounce.—"Reminiscence." You have been misled by the party to whom you refer.—"A Looker on." The letter you notice does not seem to need any reply.

—At the last Annual Conference of the M. E. Church in Naples, Italy, a member of the church and minister, Vincenzo Ravi, was tried for defamation, maladministration and embezzlement, found guilty and expelled from the church and ministry. He subsequently brought an action in the civil Court against Dr. Vernon, who is in charge of the M. E. Mission in Italy, for defamation and public abuse. The Court however decided that there was no case against Dr. Vernon, and Sig. Ravi had to bear the costs of the prosecution.

When the King's attorney came to speak (he is presumably on the plaintiff's side), his entire discourse was a dispassionate, clear and conclusive defense of the accused, recognizing fully the rights and prerogatives of the Church and declaring that of most of the charges made against Ravi in the Conference the proofs were luminous and abundant. So perfectly satisfactory was this discourse that the defendant's lawyer deemed it needless to utter a word. The court, after a few minutes' recess, returned and announced its sentence, entirely absolving the accused.

—Professor Palmer has fallen a victim to the overweening opinion he had of Bedawi integrity. He has extolled these sons of the desert with his pen, and finally shown his confidence in them by taking some thousands of pounds and going, with two other Englishmen, unprotected among them. There is a book which says that Ishmael's hand is against every man, and it is well-known that the Bedouins let no man go through their country without levying black-mail upon him. Much of the goodness ascribed to them, is owing to the absence of temptation.

—We are requested to supplement our notice of the Poona School, by the announcement that the school has obtained more commodious quarters, and that the boys and girls are boarded in separate buildings.

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SATURDAY, NOVEMBER 4, 1882.

UNPROFITABLE SERVANTS.

We take the following from an article in the *Record* designed to show that complete deliverance from sin is not among the privileges of the Christian. We are led to notice this because of the illustration it affords of the very different inferences that different parties may draw from the same premises:

From His own Son as our representative Head, God demanded sinless perfection, and in Him He provided it when He "provided for himself" that "Lamb for our burnt offering." He demanded from Him that which He well knew could not be found in us, But He gave us this sinlessness in His Son, that He might create it in us, in whom it shall be found hereafter, when we shall be "holy and without blame before Him in love;" "unreproveable," faultless before the presence of his glory with exceeding joy." But He will not permit us to claim that distinction here. Rather He bids us, "Say, when ye have done all things that are commanded you, We are unprofitable servants; we have done that which is our duty to do." Every word here tells on the argument. *Douloi achreioi esmen*: "Bondsmen, unprofitable are we." Not volunteers, who might at least claim the merit of their good will. Not even hirelings, like the one who "agreed with him for a penny." We are only bondsmen, slaves whom He hath gotten, "not our own," "bought with a price;" not masters of our own labour, nor even of our own lives. Whence, then, can we be "profitable to the Almighty"? All that He can make us is but the fair return for His own outlay. *Ho opheilomen poiesai, pepoie-kamen* "We have done our duty,—that which we were debtors to do." That good old word "duty" has become somewhat unfashionable in theology of late. But its force here is not to be avoided. It teaches us that all our acts of obedience are but God's dues and our debts. When we have done all that is commanded us, we are only not dishonest debtors. We have paid, or partly paid, what we owe. If this is perfection, be it so. But it is a very relative kind of perfection. It is far from sinless, or how could our Lord have taught us to say, "Forgive us our "debts?" If all were paid, and we could start with a clear balance-sheet, we should only be where man was at the beginning—debtors with power to pay daily, and with no need to say, Forgive. At present we are forgiven debtors who have passed through the Court of Bankruptcy, and are allowed under an arrangement to pay something to the Creditor who has forgiven us all, and set us up again at His own expense. Will anyone venture to reckon how many pence he can undertake to pay in the pound?

The perfection of Christ to which special attention is drawn in the Scriptures, is his perfection as a Saviour. But his perfection as a Saviour consists in his saving his people from their sins. "He gave himself for us that he might redeem us from all iniquity and purify us unto himself a peculiar people zealous of good works." To say that there is no such thing as being redeemed from all iniquity in this life, is to say that the perfection of Christ cannot be apprehended or exhibited in this life. He is in that case only known to us in this life as an imperfect Saviour. It is an utter misconception of the teaching of the New Testament that finds the glory of Christ in the contrast between his character and that of his people. He says, I am glorified in them Hereby shall all men know that ye are disciples, if ye bring forth much fruit, that fruit consisting specially in resemblance to himself. It would be strange indeed if the poverty of the branches were necessary to show the goodness of the vine. "We are his workmanship" and the Worker is known by his work. To insist upon partial redemption of sin for all believers in this life, is to take away from us the doctrine and the proof that Christ is a perfect Saviour. The world knoweth us not even as it knew him not. To say that he can only effect this liberation from sin when the subject is removed from all temptation and all adverse influence, is equally to say that Christ is defective as a Saviour. What particularly astonishes us in the extract above given in the use made of our Lord's words, "Say, when ye have done all things commanded you, We are unprofitable servants; we have done that which is our duty to do." This is treated as though it shows that after the believer has done the whole will of God, he is still a sinner. It is used to show that perfection is impossible. It simply shows that when by the grace of God we have been brought into entire conformity with the will of God, we are still without any merit of our own. But so we shall be to all eternity. So are the angels. So are all finite beings. "There is none good save one, that is, God." "Of him, through him and to him are all things." "What hast thou that thou hast not received?" "Every good gift and every perfect gift is from above, from the Father of lights." Can any thing be more express than this? All perfection is from above. So long as a man supposes that perfection is something he is to achieve for himself, he is ignorant of the A. B. C. of the Gospel. The Gospel is glad tidings because it brings to us what we previously vainly sought in ourselves. "Christ is made of God unto us wisdom, righteousness, sanctification and redemption." From beginning to end our goodness is Christ's goodness, communicated to us, received by us as the branch receives from the vine. When we have reached the point where we do all things commanded us, we love God with all our heart, soul, mind and strength, and our neighbour as ourself. They who thus dwell in God, will always say and can only say, We are unprofitable servants. God is not indebted to us for any thing. Not I, but Christ liveth in me. The

writer in the *Record* asks in conclusion, Will any one venture to reckon how many pence he can pay in the pound? Well not a farthing, so long as he looks to himself; but when he looks to Christ, all. "I can do all things through Christ who strengtheneth me." "My grace is sufficient for thee."

With regard to the Lord's Prayer, it was given to save the disciples from the Pharisaic notions of prayer, and was certainly never designed to teach the extent of the application of a salvation not then wrought out, or even conjectured. There is no mention in it of the atonement, of the Holy Spirit, or of Christ as the sole ground of confidence, and the ever-living Intercessor.

FRIENDLY WORDS TO EDUCATED NATIVES. VII.

(Concluded.)

In the early part of his ministry, Jesus went to Galitee, and thenceforward spent the greater part of his time in that obscure and somewhat despised province. It was not long before he chose from the main body of his disciples, twelve to be continually with him except when sent on a missionary tour in a neighbouring province. It sometimes comes to pass that the choise made by a person at the beginning of his career, is exchanged for a very different choice when success has crowned his efforts. Napoleon, when Emperor, was not content to have Josephine for his wife, but must ally himself by marriage with the house of Hapsburgh. But the humble and illiterate fishermen whom Jesus called from their nets to be his followers, were the very ones whom he at the close of his ministry and when about to ascend to heaven commissioned to declare his Gospel among all nations. He took common men, men of the people, men looked down upon by the religious people of the time, for the very purpose of showing in them the transforming and elevating power of the grace of God. To accomplish the most formidable work ever undertaken on this earth he chose such instruments as no one else would have deemed in any way suitable. He was not necessarily restricted to such. His miracles of mercy were not confined to the poor; we read of a nobleman whose son he healed, and of a rich young ruler that sought his favour, and of the wealthy Zaccheus in Jericho. Families so signally blessed by him would have been not unwilling to consecrate their most promising children to him, if he had been willing to receive them. But he sought not such. His great aim was to wean mankind from the idolatry of the things of time and sense, the idolatry of wealth and position and worldly power; and he designedly chose men of inferior position and culture that he might more effectually assail this deep-rooted idolatry, and substitute for temporal distinctions those that are everlasting. Men connect the idea of kingship, authority, influence, with physical power, material wealth and pomp. Christ came to establish the kingdom of heaven, the kingdom of righteousness, peace and joy, the supremacy of love, of long-suffering, of non-resistance. From the beginning of the world man has been contending with man, and valuing power physical, political, intellectual, power of any and every kind, as it enabled him to cope the better with his fellow-man. What is human history but the record of this ceaseless strife, the chonicle of what this man or these men succeeded in accomplishing, and of the changes wrought by the transfer of power from one hand to another? Jesus wanted to establish a kingdom by means of submission, concession, non-resistance, meekness, love, self-renunciation; a kingdom presenting the extraordinary spectacle of each desiring to serve the other, to take the lower place, to have the hardest work, the least measure of convenience and comfort and honour, where each one rejoiced in his neighbour's gain rather than his own; a kingdom where Love combined the ruling and the ruled in one heavenly bond, and in which no one had any private interests or aims of his own. This kingdom had its chief embodiment in Christ himself, and we have only to look to him to ascertain its characteristics. He endured the contradiction of sinners; he submitted to the assaults of men; he surrendered himself to human malignity; and what was the result? Men executed on his person their utmost extremity of malevolence; they put him to an ignominious death upon the cross, and then for a moment imagined that they had despatched him and his cause forever. But his own words were verified: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The kingdom of heaven proclaimed by Christ, instead of perishing in his death, clothed itself thereby with power to overcome the world. The apostles caught the ascending mantle of the Saviour, were baptized with his own Spirit, and went forth ever-victorious in twelve different paths. It was with all this in view that Jesus chose the fishermen of the sea of Galilee to be his apostles; and this choice of itself, to one who candidly considers it, is a sufficient proof that he was of God.

APOCALYPTIC SKETCHES. LIII.

"And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, standing a far off for the fear of her torment, saying, Alas, Alas, that great city Babylon, that mighty city; for in one hour is thy judgment come. Rev. XVIII. 9, 10.

The effect which the judgment upon antichrist has upon the kings of the earth who had been in alliance with that system, is here symbolically pourtrayed. The kingdoms of this world and the glory of them were offered to our Lord; but inasmuch as they could not be had without such deference to the world's ideas as would change the character of the Gospel, he spurned them. But there came a time when the disciples of Christ were prepared to listen to the overtures of the Prince of this world. There was mutual concession and compromise. The alliance of corrupt Christianity with the great governments of the world, afforded the most effectual means of arresting and thwarting every thing like a genuine testimony for Christ. The religion of the Book, a single-eyed devotion to Christ, was immediately detected wherever it appeared, and peremptorily crushed. After having achieved such a wonderful success, and maintained this marvellous religious mechanism in working order for so many centuries, it seemed inconceivable that there should be any coming to grief at last. Their own vocation seems to be at an end, when every man is brought by the Gospel into direct relations with the Lord of Hosts and is taught to walk in the light of the Lord himself. Her plagues came in one day; in one hour her judgment comes. When King Ahab, with all his court, his priests, his people and various emblems of his sovereignity, stood on Mt. Carmel before the prophet Elijah, the latter had but to ask in faith, and God answered by fire from heaven, and Baalism was judged in one hour. Thus it may be in the last time. All things are possible to him that believeth. To him that overcometh and keepeth my works unto the end, will I give power over the nations and he shall rule them with a rod of iron, even as I received of my Father.

"And the merchants of the earth shall weep and mourn over her; for no man buy-the their merchandize any more."

The seer goes on to speak in detail of this merchandize, and we have already pointed out how remarkably this inventory is fulfilled in the ecclessiastical furniture of churches that glory in their ritual, and rely for their influence more upon things that address the senses, than upon the word of God.

"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee and thou shalt find them no more at all." 14.

The Christian has to bear witness against the lust of the eye, the lust of the flesh and the pride of man, and demonstrate to men that the Lord Jesus knows how to satisfy and bless and empower those who trust in him, independently of those things that have such a fascination for men. The Pentecostal church bore this testimony very unmistakeably. The members of that church found it more blessed to give than to receive. "The eyes of the Lord are this day running to and fro in the earth, to show himself strong in the behalf of them whose heart is perfect towards him." What the Lord demands above all in this day is a people regulated by his ideas and embodying their faith in him so patently and unequivocally that others are compelled to take knowledge of them that they are taught in the Lord. Who is he that overcometh the world? Alas, how great is the tendency of our modern churches to seek the evidence of their union with Christ, in gold and silver and precious stones and pearls, in fine line, purple, silk and scarlet, in exquisite works of art, in fragrant incense, exquisite music and the like. The church of Christ cannot afford to compass herself about with a multiplicity of things, calculated to hinder her from running to the rescue of the punishing, and still more calculated to hinder sinners from coming to the knowledge of their danger and spiritual destitution.

Not only are the merchants pourtrayed as standing at a distance gazing at the burning city 'that great city,' but "every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they smoke of her burning, saying, What city is like unto this great city." This certainly seems to point to some great maritime power, some modern Tyre, doing business on the great waters and visiting all the great countries and binding together the continents.

REMINISCENCES. CXCV.

Extracts from Note-book, Bombay, 1849.

January 4th. 2 Tim. 3 10. But thou hast fully known my doctrine, manner of life, &c., It is implied that the knowledge of it involved an obligation to follow it. It had been made known to him for this purpose. And for this purpose it has been made known to us. Paul's manner of life has been fully made known to us in the Acts and the Epistles. We are not left in doubt respecting any important feature of his life. He seems to have been as poor as Jesus Christ himself, not having where to lay his head. He was often without the necessaries of life. He lived under the power of the word of God, conforming himself to it and not to men, not even to Christians. Rather than not do what seemed to him duty he was ready to do what would give offence to the very first Christians, to the Apostles themselves. Paul's life was portrayed not that we might wonder at it, and at the grace exhibited through it, but imitate it and exhibit equal grace. I have not yet sufficiently realized the importance of a Gospel manner of life, I mean as regards externals. I have been content to live with a mind detached from the things of life; this is not enough, I must so live as to give the world the evidence that my mind is detached from them. The world will only know the work of Christ in our soul by the evidences given in our visible conduct. Men are amazingly under the power of their appetites, and nothing startles them so much as to see a man (or set of men) having his appetites all in perfect subjection. A man may preach with the eloquence of an angel, and make no impression upon them; but deadness to the world exemplified in the life cannot fail to impress them. It is something they can understand. It is a proof of divine power and of sincerity, level to their degraded understandings and sensual natures.—Christians have laid heavy chains upon me, for which God forgive them. I loathe the style of life they have inveigled me into. How easy would Paul's style of life be to me, once in it. How difficult to break from the associations and habits in which I am bound, and which cannot be broken without much pain to my brethren. But has Christ ever refused to help me? Let me remember how many a similar mountain has been made a plain, by trusting him. I feel that there is one thing for me to do, namely as soon as possible to get into that position of frugality and self-denial that Paul occupied. Till then God will do no great things by me. His instruments must not only be holy in heart but their life must be transparent and reveal the inward holiness. They must avoid even the appearance of evil, and carefully assume the appearance of the highest good. See 1 Cor. 4. 11 "Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwelling place, and labour working with our own hands." There may be privations greater than these, but these are of kind most calculated to impress the world. But that these privations are considerable appears from the fact that so few are found to submit to them. See 2 Cor. Chap. 6: "approving ourselves ministers of God in necessities, in distresses,—as poor, yet making many rich; as having nothing and yet possessing all things." —To have nothing is one of the means of evidencing to the world that we are the ministers of God.

Titus 2. 7. In all things showing thyself a pattern of good works." The minister is a pattern man. He must preach the whole sum of Christian doctrines by his life, just as though he had no tongue to preach them by. Wherever a true minister comes, there men must be made acquainted with the characteristics of Christianity, through the medium of their senses. It must be flashed upon their very vision. Many things that impede the missionary in his endeavor to make known Christ crucified to the heathen, by word of mouth, will not stand in his way if he endeavours to do it by his life. Two things are necessary. He must live among them; his entire walk and manner of life must be open to their inspection; he must live out of doors; and secondly his manner of life must be according to the gospel. The last is not sufficient. A man that emerges from his study occasionally and traverses a heathen city will not be fully known to them. In order to be fully known as Christ and Paul were, we must live abroad, in the haunts of men. I must be a pattern to my brother missionaries. What an abominiable thing is it to neglect doing my Master's will, because my fellow servants neglect it and if I fulfil it they will be hurt and suppose me to be impugning them. And yet this is a most taking snare. It seems unkind and unchristian to be charging error upon my brethren, to be inflicting pain upon those whom Christ loves. But I am bound to please Christ, and not men. Will a master accept such an excuse? "My fellow servants omitted to do what you commanded and I thought that if I did it, they would consider themselves reproached, therefore I did it not." And why should they not be reproached? Must not every one who trangresses be reproached? To withhold the reproach is to divide with him the burden of his sin. The command is "reprove, rebuke, exhort." There can be no progressive holiness without progressive boldness. We cultivate boldness to reprove our fellow Christians and fellow laborers, very little. But after all if Satan defeats us here does he not gain his greatest victory? Is there any thing so near his heart as the perpetuation of the sins of Christians? If be can only do this, he does all. He may let the heathen alone, if he can only retain a certain degree of power in Christian minds. This is his short route to universal dominion. If he can hinder me from being that pattern of a missionary to my brethren, which Christ would have me to be, it will be as much gain to him as the introduction of one more deity among these idolaters. My business here is to be a pattern missionary not only to those here, but to all missionaries throughout the world. My prayer years ago was that I might recreate in the eyes of men Paul's standard of ministerial character. That I might be a model missionary and the most useful of men. This text is then for me.—"In all things shewing thyself a pattern of good works." I have sinned greatly though unwittingly during the past year, by submitting in silence to things that grieved me. Perhaps I ought at the very outset to have exhibited what was in me. I do most earnestly desire from this time to be a true man, and disembosom upon every opportunity the truth that is in me. This fear of offending by our virtue, has great influence in the church I am persuaded. This charity is of Satan. True charity "rejoiceth in the truth."

THE CHINA INLAND MISSION.

Shanghai, 2nd Oct. 1882,

It has been my privilege, in the course of four or five weeks, to see with involuntary admiration, the work of several missionary societies in China, especially that of the London Missionary Society and the Methodist Episcopal Church. But I select the China Inland Mission as the subject of a few remarks, because it is the missionary organization most unlike the rest in this field, and also least like any of the Missions in India. I do not call what I am writing an account or description, because I have not collected facts and statistics wherewith to furnish a statement that would admit of that Mission being weighed in the balances against other Missions. I dislike attempting to weigh God's work.

The men and women of the Inland Mission come to this country without a guarantee of support, and being launched into the midst of heathen populations, often without a single sympathiser within many days' call, some of them have to suffer privations greater, far greater, in my judgment than any that have tested the faith of even the missioneries of the Methodist Episcopal Church in South India. Not a few of them have been in straits for their daily bread; and when those of us who enjoy good health and freedom from family anxieties endeavour to realize what they must endure when afflicted with sickness and perplexed with the care of children, we can only thank God that our faith in his power and goodness has been put to a less terrible test. For isolation in China means isolation. Missionaries in India have been isolated. But that is a different thing. Place a missionary and his wife—the lady bearing children—in a native house in the heart of the city of Poona. Remove every European and every person who can speak English in Poona and the surrounding towns and villages to a distance considerably further off than Bombay and Sholapoor and Ahmednugger. Remove also every trace of the British Government, and put a Peishwa at the head of affairs. Destroy the railway and the telegraph. Do all this, and you have a situation in which many a man of the Inland Mission has found himself.

So much for privations. Now for discomforts and those outrages upon the feelings which, to nearly all women at least, are harder to bear than the want of good and sufficient food. Owing to the absence of caste and perhaps for other reasons it happens that the contact of all missionaries with the natives is closer in China than it ordinarily is in India. When they travel in native boats or in native carts there is an assimilation to native habits which it would require some practise for an Indian missionary to submit to. And when they arrive at a town they provide neither tent nor bullock *dumnee* to take shelter in, but walk straight to the *Dhurmshala*, as you would call it, and spread their bedding where a Chinaman had his the night before. Now all missionaries except those of the Inland Mission are able to exercise a certain regard for their ladies in these circumstances, and by the outlay of money to soften the offensive experience of this mode of life. But the China Inland missionaries have not the money, and when they make a journey of several hundred miles in a hired cart or in a small river boat they are obliged to see things and do things which the natives see and do, but which with my utmost realization of the dire need of China's heathenism, I can scarcely persuade myself it is lawful for ladies from England to be exposed to. At the same time, nothing is more unaccountably evident than that the women themselves do not complain but patiently rise to any measure of heroism that may be required from them, exhibiting at once the sustaining power of God and the unquenchable love of Christ. If it be said that men who believe themselves called to join this mission ought not to take wives to themselves, our answer is that most of their wives are chosen from their lady colleagues who have full knowledge of the conditions when they consent to be wives.

The true explanation of the case is that any person with humanity and religion in his heart, looking seriously at China's millions hurrying to their last account at the rate of 33,000 daily, is so harrowed by the sight that no sacrifice seems of the smallest ac-

count for an attempt to rescue them. And nothing is more certain than that if money were offered to these patient sufferers to improve their circumstances they would give it to bring more labourers to the field. In this view it is not easy to think considerately of the tens of thousands of comfortable Christians at home who withhold their means from what is, in reality and truth, the one great object of the Church. How many rich men and women, if placed in the position of these missionaries, would give all they possess to buy their escape. Yet escape is the last thing the missionaries think of They want helpers. There are at present about seventy in the field, including a large number of single ladies; and about one hundred, if we add the married ladies. The total number of missionaries of all denominations, men and women, is about six hundred and twenty-seven.

The captain of a steamer plying on the Yangtse river told me that when he stopped on a dark night at one of the stations on the bank, several of the Inland missionaries came on board among a crowd of Chinese seeking a passage in the steerage, as they invariably do. They had encountered a mob of anti-foreign natives, which it is still very easy to do in this country, and had been well pelted and bespattered with mud. One of the ship's officers, seeing especially the ladies in their humiliating condition, exclaimed with the customary profanity, that he wondered they did not leave the Chinese to go to hell if they preferred to do so. That was the world's view of the case; and, as I said to the captain, there would have been no other view in the world to-day if the Son of God had not taught it and set an example of it and bestowed the grace for it.

At Chefoo, which is the principal foreign sanitarium of China, Mr. Elliston of the Inland Mission, conducts a boy's school. I have been led to believe that he is qualified for the work, and that the effort has been appreciated a great deal more than he was prepared to find it. On my brief and unexpected visit to the school, I noticed cleanliness and order on the premises, stillness in the class-room, and vigilance in the teacher. Chefoo is not Bombay; but to compare the small with the great, the relation between teacher and scholars was as like as possible to that which has brought about the famous success of the Scottish High School in Byculla. The school was intended originally for the sons of the Missionaries, as the latter have no prospect of sending their children to England to be educated. But it soon appeared that far and near in China there were foreigners—i. e., Europeans and Americans—whose moderate circumstances placed them in the same perplexity with the missionaries. So, instead of having to wait for support, Mr. Elliston has been obliged to make boys wait for admission to his school; and a new building, on a much larger scale and a more suitable plan than the one in use, is under construction without a dollar of missionary money, and is more than half finished. The boys I saw were in robust health. Besides having almost unlimited scope for out-door exercise, they are within three minutes' walk of the open sea, away altogether from the harbour, and daily swimming is part of the school programme.

B. A.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Bro,—We were favored with Bro. Ram Chunder Bose yesterday (Sabbath). In the morning he preached in Hindustani in the F. Church Mission place of worship (in the bazaar) from: "Thou shalt call his name Jesus for he shall save His people from their sins," showing who are His people, how they become such, and the salvation that belongs to them. In the evening in the Methodist hall, his address in English was from Luke 18, 31, v. "who shall not receive manifold more in this present time and in the world to come life everlasting." God, whose we are by creation, and if we accept His gift eternal life—through Jesus Christ our Lord by adoption has made a most comprehensive demand. "If any man will come after me, let him deny himself, and take up his cross and follow me." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The opinion of the world is that the Christian's hope is for this world, and on account of the self-abnegation imposed he is most miserable, but Bro. Bose with rare eloquence recounted some of the "manifolds" in this present life:—Assurance of pardon of sins; Peace with God; Peace with our conscience; victory over temptation; The hope of Heaven. Bro. Bose in his travels asked a Hindu who was in charge of a mausoleum if his sins where forgiven and if he realised that the gates of heaven were opened to him and he replied "what was written on his forhead was his fate." One who was a conscientious Brahmo for 17 years stated he was now seeking consolation in brandy and water. In fact, he knew of no religion but Christianity that offered an unwavering hope of Heaven. Bro. Bose was not ashamed to declare that he himself had once been a slave of drink, but Jesus had delivered him and he looked forward exultingly to "the inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven." He besought those who were out of Christ to close in at once with the overtures of love and mercy because our very actions, thoughts, and words, as our offspring will condemn us in the day of the Lord, and do condemn us in this life.

We would fain have had our brother stay with us but could not press the desire on learning the length of his absence from hom , Lucknow, and his engagement in the coming Decennial Conference. He however hoped he could pass our way again en route to Nagpur (where we are persuaded he would prove of incalculable service in dealing with the objections put forward by the Babus there) and the Madras Presidency.

We could not but love our brother the moment we saw him and in parting expressed the hope that God would bless him in his work and labour of love,

Yours in Him,
F.

Bhosaval Oct. 30th 1882.

"KISSING THE CARPET."

My dear Guardian,—The Times correspondent relates an interview with the discrowned ruler of Egypt in which that astute Ishmael of civilization bitterly complains of having, in a moment of weakness, "kissed the carpet" for "Tewfik's sake." It was an act of humiliation for the sake of one whom he would deem but a feeble-minded and degenerate successor, a tool and a puppet, whose imbecility and weakness have well nigh ruined his country. For whose sake, then, did the armies of Christian England, bringing to benighted Egyptians "the resources of civilization" in the shape of shotted guns and bayonets, "Kiss the carpet"? Were it not so inexpressibly humiliating, it might well be a laughing-stock for the whole civilized world. A tawdry rag on the back of a camel with a naked savage in charge, "paraded twice round the enclosure," and the whole British army from Sir Garnet Wolseley and the Son of Queen Victoria downwards, salaaming a humble obeisance to the terror-struck beast and its mad driver. Well might the poor beast "break away" and try to make off with its precious burden! Are there not enough of shams and hypocrisies in the world without dragging the honour and the faith of a Christian nation through the dirt, and making it the scoff and the scorn of the very races whom his exhibition of dishonour to Almighty God was intended to conciliate? You are right to protest against this folly, this iniquity, and I trust you will continue to do so until at least a spark of shame is lighted if not in the breasts of those who are responsible for the deed, at all events in the consciences of some of those who were "compelled" (save the mark!) to bow down before this pitiful masquerade. Let us leave (if possible) the theological aspect out of the question altogether. Well might one ask

Are things what they seem,
Or is visions about?
Is our civilization a failure,
And the Caucasian played out?

Never mind the sneers of the *Pioneer*. Its own correspondents feel constrained to utter a feeble protest against the indignity. And after all, you at least, and those who read you, will hardly be influenced by any thing the "*Pioneer* (Pioneer of Fetichism and Mumbo-Jumbo, perhaps,) may say.

Yours faithfully,
T. R. H.

Jabalpur, 30th October.

[We do not see the *Pioneer*, and we do not miss it.—*Ed. B. G.*]

My dear Sir,—The view taken of the need of India by Wm. Taylor in his "Ten years of self-supporting missions in India"—no doubt contains very much truth. The "red tape" of strict rule has hampered earnest workers, and a bolder attempt needed and still needs to be made for the conversion of the people. We want men who have the courage to carry out their ideas like our friend.

But in running through his book it has appeared to me that his interpretation of "Pauline principles" has been somewhat influenced by his own ideas of work and the way in which it may and should be done. And let me here say that I do not take up this matter merely to criticize, but feeling the immense importance of the work, I feel also that those engaged in it should be quite clear as to the principles and modes of work they adopt,

First then, I wish to say that to my mind Revd. Wm. Taylor's inferences from Paul's action are not complete nor are they correctly applied,

In taking up what he calls the "Pioneer principle" Mr. Taylor is not *definite*. Not so with Paul. He had two courses. When he went to strange places he almost invariably "worked with his own hands" and so also did his companions. When he was too weak or had not leisure to work and earn sufficient for his subsistence he accepted supplies from elsewhere and then wrote "I robbed other churches to do you service." Here then the lines are quite clear. Those glorious pioneer evangelists who go like Paul to plant churches are alike on Pauline principles whether they work with their own hands, as John Nelson and others did, or accept support from "other churches."

This is the want of the time—mighty men of God to plant churches where now there are none

Then we come to principle number two—"those that preach the Gospel should live of the Gospel." And the practical interpretation of this is that young men are sent out from America to take charge of the infant churches and be wholly supported by them.

This seems to me to be a very distorted application of the principle. Timothy and Titus were travelling elders and worked for their own living like Paul. As for others we find it said that the apostles "ordained them elders *in* every church." Now I do not insist upon a rigid interpretation of this. But the circumstances lead me to understand that it means that instead of sending to Jerusalem for a young man they chose the men most suited for the work on the spot. And from two other texts I learn that if these men had such large churches that they could not attend to their regular work those who learned from them were expected to give to them, and when the travelling elders gave them a call they sometimes made him up a good "wallet" to take along with him. *Such an arrangement would give good* SCOPE *to* LOCAL *men*, from whom, if godly and qualified, the people will learn.

And let me now add that there was not the language difficulty that there is in India. We don't read of Paul learning any other languages but his Hebrew and Greek and both of these he would speak from his childhood. People that wholly support a man will claim all his services and hence he cannot feel free to learn the language and go into the Bazaar. He should be free like Paul to go—to Athens or Corinth and stay and work there if need be. The church itself must be so holy as to attract the heathen and so powerful that when he comes to the meeting he may "fall down" under conviction. But what is the influence of Christians in India? Do we work as we should?

There remains "principle number three"—"the charity principle." Now it is no where said in Scripture that the heathen must support Christian preachers, nor, that Christian preachers are not to go to purely heathen communities. Yet Mr. Taylor calls this the "brandmark" of Missionary Societies and says that Missionaries are but the dispensers of charity. It is plainly evident that the pioneer worker must go on one of his two lines—working himself, or, accepting support.

Then why should there be a practical disparaging of the great Societies already at work?—for Bro. Taylor disclaims making disparagement in word i. e. directly.

The fact is that our object is one viz. to raise up a self-supporting Indian church which shall bye and bye include the whole population. The Societies do it by support from "other churches" and the South India Conference by attempting to bring the natives into their existing self-supporting Christian churches which are composed chiefly of those who were born Christians i. e. nominally so. They cannot therefore be said "to have already accomplished what the Societies are aiming at." Thank God for what has been done and may He graciously bless all future efforts.

Praise God for the pioneers who have prepared the way for the Salvation Army and similar agencies!—of course the work of Baptizing should go on.

The churches are beginning to see that the uniform and ceremonies of old established church systems are not divine, and when fear of offending prejudice has been removed, men with sanctified common sense and zeal will strike out lines of work which may not yet have been thought of. Who dares to say that Paul did not preach in his tent-maker's coat? Let not those then who are connected with elaborate organizations claim a monopoly.

If the South India Conference will follow the light gained by experience instead of clinging to any set line of things—not even refusing help from "other churches," she has a grand future before her. We all need a baptism of that love which will make us seek and rejoice in the Salvation of men from Sin, and not in the success of our particular organization.

I am,
Yours very truly,
A. WORKER.

Oct. 28/82.

DEAR SIR,—On the invitation of a friend I was glad of the opportunity afforded me of spending my D. P. holidays in the "upper regions" at Mussoorie and can truly say that I have not only enjoyed the change from the "plains" but have benefitted myself considerably in more ways than one.

The weather here at present is simply charming, and unlike Calcutta or any other town in the plains. It is a positive delight to spend one's time as much as possible out of doors (whether taking part in Picnics or otherwise) and "view creation round." Indeed on such occasions one cannot help recalling to mind the sentiments if not the words of the Poet who perhaps under similar influences was induced to exclaim—

"Morn amid the Mountains,
Lovely solitude!
Gushing streams and fountains
Murmur, God is good"—

which sentiments I for one can fully endorse.

But what has cheered my spirits more than any of nature's wonders in this part of the world is to find that even in these cold regions one meets with friends whose hearts are *warm with Christian love*, and who are earnest laborers in God's vineyard, holding Gospel Temperance Meetings and Bible-reading in private houses on stated days during the week some of which it was my privilege to attend—so that even "in the fastest of all Indian summer resorts" as some folks consider Mussoorie, God has reserved unto him several who do not bow the knee to Baal.

Much of this is due to the zealous and unflagging labours of the Pastor of the Union Church here, Rev. Gelson-Gregson who is now at home on furlough, and his no less worthy successor for the time being, Rev. Thos. Evans of Monghyr who has kept up the services of the Church here for the past six months.

Without detracting in the slightest degree from Mr. Gregson's efforts on behalf of the Temperance cause and the Church of Christ in India, I must confess I was struck with the voluntary testimony borne at a late meeting to the faithful and earnest labors of Mr. Evans in God's cause; and that this was a feeling shared by the entire community composed of representatives of the various Non-conformist churches who have been in the habit of attending the Union Church during the season is evident from the fact that on Thursday last on the eve of Mr. Evans's departure for his proper field of labor in Monghyr he was presented by the Church with a handsome Purse accompanied by a warm and sympathetic address from Dr. Pringle on behalf of the congregation.

Yours faithfully,
FELIX.

Mussoorie, 29th October 1882.

MY DEAR SIR,—I was very much astonished the other day in the Chief Presidency Magistrate's to hear when the Public Prosecutor put a strange construction upon Her Gracious Majesty the Queen Empress's proclamation to her Indian subjects of all nationalities and creeds. This legal oracle openly says that that important decument is addressed only to Mussalmans and Hindus, and that the Salvation Army or any other Christians, be they Europeans or Natives, are not included among them, and that therefore they can not claim protection under this impartial, neutral, solemn proclamation! Is it possible that if European Protestants or Roman Catholics or Native Christians are molested on account of their religion or in the observance of it, by the people of any other religion, that they will be debarred from claiming the protection of the law? If so, then where is the great blessing of the British rule in India, namely, Religious Liberty, which, it is boasted is equally and impartially bestowed and enjoyed by all classes of Her Majesty's subjects irrespective of their caste, colour or creed?

I in common with many others think that this interpretation of that Magna Charta of religious liberty in India is entirely wrong, and does little or no credit to Mr. Cleveland's legal profession and to his standing as a Public Prosecutor. I do not believe that a first class European lawyer will approve this interpretation, much less use it himself in a court of justice. And if the Gracious Empress of India should happen to see this interpretation, what will she think of it? Will she approve of it and confer the Star of India upon its author for rightly expressing her mind, or will she scout it indignantly? I am sure our parental Sovereign will emphatically denounce it.

Moreover, supposing Mr. Cleveland is engaged by some Eurasians or Hindu, Mussalman or Parsi converts to Christianity, claiming protection under the proclamation in question, to plead in their behalf, or supposing he himself is reduced to the necessity of claiming the same protection, I would like to know what interpretation he would *then* put upon the passage of the Queen's proclamation under discussion?

Yours &c.
ONE OF H. M.'S SUBJECTS.

NOTICES.

BAPTIST CHURCH Bellasis Road Byculla. The Rev. J. Abbott will (D.V.) preach tomorrow (Sunday) evening at 6 O'clock.

RECEIVED from Lucknow Camp-Meeting for Salvation Army Rs. 80-10-0.

RECEIVED for Grant Road Church Debt from M. S. Rs. 2; G. B. Rs. 12.

RECEIVED for Mr. Ward's Mission from Miss M. Rs. 20.

Epitome of News.

SATURDAY, OCTOBER 28.

—*Times of India*: To-day will be a gala-day in Bombay, in honour of the troops of the Egyptian Expeditionary Force who have returned to India. The authorities have so arranged that a considerable number of them have been temporarily quartered here in order that they may take part in to-day's festivities. These must be regarded as representive of the whole, for the compliment intended to be paid is not to particular regiments; and this welcome given by Bombay to the returned troops must be regarded as, in some degree, India's welcome also, for the subscription list shows that it is by no means a local matter.

—Since the opening of the Prince's Dock (Jan. 1, 1880) 1,000 ships have entered, an average of one a day.

—At the Church Congress there was a discussion on "The Minor Orders," in the course of which Mr. W. Parsons, of Calcutta, said he heard the subject discussed at a congress seven years ago and now found a great advance in clerical and lay opinion; but the advance had been greater in India, where it was a question whether a church should be open at all if a layman did not conduct the services. He was licensed to preach and administer the Sacrament, to do anything but a distinctly priestly act, such as pronouncing absolution; and he had known in India two bishops to be present at a service conducted by a corporal. He hoped that in another seven years discussion would have produced practical results in England.

MONDAY, OCTOBER 30.

—*Times of India*, writing about Capt. Gill and Prof. Palmer, whose murder by Bedouins

is just reported, says of the former: He was well known formerly in India, though not so well as his father, "Old Gill of Ajunta," the famous tiger-slayer and painter, whose Ajunta Collection was destroyed in the great fire at the Crystal Palace. Major Gill, or "Old Gill" as he styled himself on his tittle-pages, ran through a couple of fortunes, and then spent the remainder of his days at Ajunta, shooting and painting, away from the rest of his kind, but in a sort of oriental state and with oriental surroundings. His son, John William Gill, distinguished himself at Woolwich, and entered the Royal Engineers in 1864. He came out to the Bombay Presidency for a few years, and on his return home an extraordinary slice of luck came to him. Standing one day at the door of a military club he saw an old gentleman hopelessly chasing a hat down the street. He at once ran after the hat and recovered it. "This is very good of you," said the old gentleman, "what is your name, Sir?" "Gill." "How strange! mine is Gill too." Thus they became warm friends, and in a short time the old gentleman died, leaving the young Lieutenant a fine fortune and a large distillery at Hackney. He plunged at once into politics and astounded the London electors by contesting Hackney against the standing member, Professor Fawcett. Gill was, of course, defeated, but his pluck made a prominent man of him. He explained to the military authorities that though anxious to utilize his large fortune in foreign exploration, he desired to remain in the army. They transferred him to the Intelligence Department, and allowed him unlimited leave for travel likely to be useful for military or scientific purposes.

—Same: Bombay's welcome to the victorious Indian Contingent on Saturday may fitly be classed high in the long list of public receptions which the city has at various times accorded to distinguished persons. To instance anything like a counterpart to the enthusiasm which prevailed on the occasion, one has to go back to the period of the visit of the Prince of Wales, when the unique circumstances attending the event permitted of a demonstration of an extensive character such as probably will rarely if ever be surpassed, The rapid march of events in Egypt, and the speedy, and to some extent, unexpected return of the Indian troops gave little time for elaborate preparations; but the promoters of the movement were equal to the emergency and perfected their arrangements with admirable promptitude, the result being that the entertainment was in most respects worthy of the city. The movement was favoured with support fram all quarters, and was a spontaneous manifestation of the people's desire to show their appreciation of the good work done by the troops.

Tuesday, October 31.

—According to the Hongkong *Telegraph*, the smallest sovereign in the world is the Emperor of China, who only measures four feet three inches in height.

—A correspondent of the *Indian Witness* writes on the subject of Missionary self-support, in reply to a previous correspondent:—

The subject of your correspondent Ari's letter in the *I. W.* of 14th regarding self-supporting Mission work has occupied my attention very closely for some time and his letter had a particular attraction for me. I read it carefully. I then re-read it in company with 3 Native Christian brethren, a European sister and a young man 35 years of age, who has been educated in a Missionary School and has been in service with me about 10 years and stands up for Christianity everywhere, though not baptised yet. When I came to the part "I have been exercising my soul in prayer, and my brain in planning, to know how these Missionaries are to be supported when they give themselves wholly to Native work"—one of the Christian brothers, who has done Missionary work remarked that "God would give the laborer his hire; and would not forget the Christian worker, who must be *satisfied with what is allotted to him as food and clothing*, not picking and choosing—that God who feeds every bird and beast will not forget His *own* servant."

The young "almost" Christian remarked "*Whose* servant is a Missionary"? "That of the Lord Jesus Christ" was the answer. "Now Sir as I am your servant don't you take care that I do not starve? When sick don't you *immediately* serve out medicines to see me cured? Will God do less for *His own* servants?" "No" was my answer "Then let this gentleman trust God to give him what *He* thinks fit."

The letter was further read and criticised and opinions given and the conclusion arrived at was to this effect. "That no Missionary should lay down as a fixed rule that God should give him, or His children *exactly* so many rupees a month to live in a particular style but should eat whatever is put before him in love, asking no questions. That he would find *many* who would be glad to share their homely meal with him in the country and thus God's work could be carried on economically—that *He only* can be a Missionary in India who can adapt himself to its people and their food. Knowing well that he has to win *them* and that *their* food is nice and sustains life—that no man not thus prepared to be *all* things to *all* men can be a *pucka* Missionary. He may be an *English*, *Scotch* or *American* Missionary but not an *Indian* Missionary, or one intended for India."

The general feeling was that Ari was earnest and felt that he had gone low enough when he wanted "Rs. 75 to Rs. 100. per month" but that he had much yet to learn from Jesus himself with his "barley cakes" and a "few" little fishes. He has to learn to enjoy Makka, Jour, Bajra and Bijhra cakes with fine Mung, Urad, Arhar and Chaune ki Dal—Sarson, Bathwa, and Chaune ka Sàg—with all their combinations and then he will find self-support easy.

Let him try a winter tour on foot, marching from market place to market place for about 4 to 5 miles a day. I may add that if the Pastor of the congregation is at all his Master's *true* servant, he will find it no difficulty to get his Church to help one a little, and such help rightly comes under the head of self-support. Where no one will offer food, let the dear brother fearlessly draw on this "bag" and buy himself da'l and róté or bhàt for the day. The question is "Are we Missionaries to the *Indians* or to *Europeans* and *Americans*"? If the former then Ari must live for India and the Indians; if the latter he will have to return to those countries which can support him in that style common to *them*.

—*Indian Witness*; The date of meeting of the South India Conference may be considered so definitely fixed for the Thursday preceding Christmas, (Dec. 21 st.)

—Mrs. Amanda Smith is at work at Clay Ashland, up the St. Paul's River, Liberia. The *Observer* of Monrovia says she is "promoting a revival of religion and the cause of temperance in the settlement and vicinity of Clay Ashland."

Wednesday, November 1.

—*Times of India*: A very serious accident happened at Dakore in the Shri Ranchhod Raiji's temple during the recent Manekthari Punam festival. The number of worshippers who met in the town there on the 26th ultimo exceeded 60,000, No sooner were the doors of the mandir opened than a tremendous rush was made, which resulted in the precipitation of about ten persons from a great height to the pavement. One man died immediately, the other nine were badly injured more or less, and were removed to the dispensary.

—The Viceroy has vetoed the Bombay Abkaree Bill.

—Speaking of the annual Gathering of Bengallee Christians, the *Native Chr. Herald* says: It had struck some minds that the controversies of the year might prejudice the attendance at the Annual Gathering. But it was soon evident that the Lord had blessed them to the closer drawing of heart to heart in many an instance, and as a fact, the brethren mustered stronger than ever. From 240 at the Preparatory Devotional Exercises on Thursday, the attendance more than doubled at the last Meeting of Conference on Tuesday, and certainly more than quadrupled at the closing reunion the day after. Nor was the improvement in respect of numbers alone. We doubt whether such enthusiasm and such unanimity had been witnessed on any previous occasion. The brethren realized something of the 'zealously affected in a good thing,' and the 'with one accord in one place,' of Scripture, and magnified the Lord for the grace therein vouchsafed.

—*Record*: Dr. Jowett, the Master of Balliol, and one of the writers in "Essays and Reviews," has been elected Vice-Chancellor of Oxford University. Time was when it would have been considered useless to propose Dr. Jowett for this post, but Oxford has undergone a great revolution, and the home of the great High Church resucitation of forty years ago has become the hotbed of scepticism and infidelity. Thus it comes to pass that Dr. Jowett, one of the most advanced of the school to which he belongs, is chosen to preside over what is still professedly a Christian University, without one protesting voice being raised.

Mr. William Bramwell Booth, eldest son of General Booth of the Salvation Army, and chief of its staff, was yesterday morning married at the Hackney Registry-office to Miss Florence Eleanor Soper, daughter of Dr. Soper, of Blaina, Monmouthshire, a young lady who has acted as chief of the staff of the Army in Paris, controlled by Miss Booth. A wedding service was afterwards conducted by the "General in the Clapton Congress Hall, which was well filled despite the charge of a shilling for admission.

—*Overland Mail*, Oct. 13; A Swansea correspondent gives the following statement about Westgate's alleged complicity in the Phœnix Park murders, which the correspondent says is from a person who has full knowledge of the facts:—

"While on the voyage in the *Gladstone* from Swansea to Tucacas, Westgate's behaviour was remarkably strange. He was unusually restless, moody, and fond of being alone. He slept very little, but was continually tossing and turning in his bunk. More than once he was seen on his knees, and heard praying to God to forgive his great sins. His peculiar conduct, the hurried way he came on board, and his having come from Dublin about the time of the murders, gave rise to the suspicion amongst the crew that he was implicated in them. On the afternoon of July 4, when the cargo had nearly all been discharged at Tucacas, the steward asked Westgate why he left Ireland so suddenly. He replied, 'Oh, I dare say you know.' The steward said, Tell me if you had anything to do with the murders.' Westgate replied, 'I will.' He was then asked by the steward point blank, 'Which did you kill, Mr. Burke or Lord Cavendish?' He said, 'Lord Cavendish, I stabbed him with a knife.' The captain not being on board, this confession was reported to another mate. Later in the day Westgate made a similar statement to another sailor, who threatened to knock him down for joking, Whereupon he solemnly said, 'I wish to God it was a joke!' The crew then asked the mate to put Westgate in irons. He at first declined the responsibility, but ultimately yielded. Sending for Westgate into the cabin, he said, 'I am going to put you in irons on your confession.' Westgate held out his hands and submitted to have them fastened on him. When the captain returned Westgate made a full confession, which was written down, and he signed it with his real name, Michael O'Brien. He told where the knife he used might be found, and gave the names of his three accomplices. Two of them, he said, came to Swansea with

him in the *Ilex*, and then went by train to Cardiff. They were paid 20*l.* each for committing the murder. The *Gladstone*, which is now in Swansea, has been visited by a Scotland Yard detective, who took the statements of the captain and crew. Westgate is considered by the crew to be a man of superior education."

Thursday, November 2.

—We are favoured with the Indian Railway Travellers' Guide for November, published at the *Bombay Gazette* Office, Price 8 annas.

—Bengal paper:—A Scotch saddler named R. Lowson, with whom many Europeans in Calcutta have had dealings, was on Saturday found dead in his room on an easy chair with his throat cut from ear to ear. It is supposed that deceased sat himself in a chair in front of a mirror, drew the razor across his throat, got up, and with the aid of the side of the table made his way on to the easy chair alongside, into which he dropped and died. He was a recluse and somewhat eccentric in his habits; he used to wander about the streets hatless, kept no servants and regularly cooked his own meals. He has no relatives in this country, and but one or two friends. He was unmarried.

—The *Globe* of Oct. 13 remarks:—"Earl Granville 'has no information' as to the honour done by British troops to the Sacred Carpet, but 'believes' that it is the custom in India for troops to partake in similar ceremonies. We have information that the British actually served as an escort to the Carpet; and we know that British soldiers in India have never been compelled to make a mockery of their own religion by assisting at Mahomedan devotion, whatever our Mahomedan native troops may have done."

—The *Daily News'* correspondent at Maritzburg telegraphed on Oct. 6:—"Chinese" Gordon has resigned, in consequence of a disagreement with the Cape Ministry regarding Basutoland.

—The announcement of the arrival at Marseilles of Queen Ranavala's Ambassador to the French Government has (the *Standard's* Paris correspondent says) inspired the French press with an almost certain hope that the present opportunity will be seized upon to establish, if not the protectorate, at least the exclusive predominance, of France in Madagascar. Such a measure is openly advocated by journals of all shades of political opinion, and the *Dèbats* has published in large type a long letter from its correspondent at Nossi, contending that the moment for vigorous action has arrived.

—*Dnyanodaya*: Last week at the annual meeting in Ahmednagar of many of the native Christians connected with the American Marathi Mission, the very gratifying statement was made that since the first of January 1882 not a rupee of mission money had been paid toward the support of any of the seventeen pastors who minister to churches connected with this Mission. Several of the churches entirely provide for the stipends of their pastors. The other churches supply the stipends of their pastors in part, and the balance has been supplied from a Sustentation Fund collected and managed by the native Christians themselves. During the past year Rs. 831 were collected for this fund, of which only Rs. 120 were given by others than the natives At this annual meeting about Rs. 165 were given in cash and pledges to the amount of several hundred rupees were made by the native Christians alone. They were so earnest in their desire to provide for their own pastors and not to receive any more help for this object from the mission, that many persons pledged one month's pay, others half a month's pay, others the quarter of a month's pay and so on, to provide a sustentation fund; and so it is probable that for the coming year also all the feebler churches which cannot provide the entire salaries of their pastors can have their deficiencies met from this source. Most of these people are poor, and these voluntary gifts and pledges will cost many persons sharp self-denial. We call the attention of those who disbelieve in missions to this new illustration of their "failure," and we further respectfully request from the editors of the press the insertion of this item in their various issues. We trust that not only the advocates of missions, but also those papers which criticize missions will do the Native Christian community of our mission the courtesy of inserting this interesting incident.

Friday, November 3.

—The facilities far railway travelling across the Continent are being gradually improved. The latest acceleration is on the line from Vienna to Paris. Instead of the usual express a "train éclair" has been started which reduces the time of the journey between the two cities from thirty-three to twenty-seven hours.

—A contemporary has drawn from the mass of evidence given before the Special Magistrate at Salem, the facts that 9 persons were killed and 40 wounded during the recent riots. The names of twelve Mahomedans only appear in the list of casualties, the heavier losses of the Handus having been caused by the European inspectors of police, who again fired at the mob, and charged them at the point of the bayonet. The total value of the property destroyed in Salem was Rs. 12,000.

—The locusts have done a good deal of harm in Ahmednuggar, but are leaving. Satara is suffering much from this plague.

—Deaths last week, 387.

—The sentence of death upon Mathoor Runchor for the murder of a boy at a printing-press in Kaira has been changed by the High Court to transportation for life. The murderer is 16 years old; the murdered boy was 9; the murder was committed for the sake of ornaments.

—*Madras Mail*:—We hear that the Revd. W. Stevenson, of the Free Church Mission, leaves Madras for Scotland on Monday next, and will probably not return to India again.

—Advices from Mauritius report the wreck of the fine new Clyde-built steamer Clan Campbell, of 3,000 tons register and 1,250 horse-power. No lives lost.

The Clan Campbell would have been the first of a line of vessels intended to open up a series of communications with Mauritius and Bombay, *via* the Cape and Natal from England had she not unfortunately ran aground.

Selections.

HOLINESS.

"I WISH I WERE HOLY."

No, You Don't.

Such is the feeling, whether spoken out or no, of hundreds and thousands of good people. They cannot read their Bibles, or pray, or think of Christ without constantly being reminded that they ought to be like Him, and that they are not so. Moreover, the daily lapses and disgraces of their life bring them so much inward shame and regret, that they are really sorry to see how far they are from being holy. They wish they were so.

Now, this is a very good state of feeling and they are quite right in giving glory to God for the grace which keeps them so far awake and stirs them up so constantly to long for "a closer walk with God."

But, alas! alas! they get no closer. They would have told you just the same about themselves on the 12th of October, 1881, and if God, in mercy, prolongs their "unprofitable lives" to the 12th of October, 1892, they will still be lamenting "their unfaithfulness," and confessing that they do not "live up to their privileges," and so forth. All their wishing is a very wishywashy affair. They

"Long to be perfectly whole,"

but it's a long longing, and is likely to last just as long as they live.

Now, what does it all mean? It simply means that with full knowledge of the true state of the case they have not the sense, the self-denial, or the energy to get up and out of the ditch.

"Could we but climb where Moses stood!"

but climbing means leaving all your pleasing things behind, taking a deal of trouble, straining yourself, perhaps risking your neck, all of which Moses was ready to do to any extent, and most people are not willing to do at all. It is easier to stop down and just wish and sigh about it.

But now, surely, poor wisher, you are not going to live and die in the ditch after all. It certainly does seem very hard, impossible, in fact, to walk just on the edge of that precipice with the hurricane of the world's influence all on one side to blow you down, and the devil each instant yelling that he will upset you, or telling you you are upset and going down already. But then Jesus Himself speaks, and one word of His should be enough answer to it all. He says, listen! "But not afraid, I have overcome the world;" But He says another thing, "If any man come to Me,

AND HATE NOT

his father, and mother, and wife, and children, and brethren, and sisters; (*just look how He puts them all in*!) yea, and his own life also, he cannot be my disciple."

If you look at the revised version you'll find they have not been able to alter the terms one jot. No mistake about it! If you want to be holy you must just rise up like dear old Abraham, the father of the faithful, and leave all the faithless set and follow God. It is the old patriarchal religion which can never be improved upon. That's the religion which Enoch had, and by which he got the testimony that his ways pleased God.

Now do one of two things. Either rise up just this minute and say, "Well, I will be holy if I lose every friend I have in the world. I don't care what the people think or what they say I am. I shall do as God tells me, cost what it may. Oh, God, deliver me from evil," and God will do it for you just that minute, and make and keep you clean.

Or else just tell God the honest truth, and say, "I don't really care to be holy. I would n't mind it at all, if it could be all kept quiet, you know. But to come out from amongst the ungodly and be separate from sinners, and touch not the unclean thing, is more than I am prepared for at present. No! I've no right to say 'I wish' or I 'long' to be any thing else but a comfortable member of society, with a very comfortable feeling about myself, and a very good standing with other people.

I see that it's all wrong, and that does make me feel very uncomfortable, I must say, so I'd better say no more about it."—R. (*War Cry*).

A LITTLE HISTORY.

Some years ago a teacher in one of the Detroit public schools noticed a bright colored girl among her scholars, who commended herself by her excellent demeanor and her ready facility in pursuing her studies. One day the teacher saw the girl's mother, a poor washerwoman and widow, and asked her how she would like to have her daughter receive a thorough education and become a teacher herself among the people in the South or in Africa. It was just what the mother would like and then and there the purpose took definite shape under the kind encouragement of the child's teacher.

And then the years sped on. The mother toiled over her washtub and ironing board, and the daughter pushed rapidly ahead in her studies, assisting her mother as she could. In time she graduated from the lower grades into the high-school. In time she stood among the graduating class in the high-school, honoring herself and her teachers by her studious habits and her ability to acquire knowledge. By this time, so close had they lived and so well managed, the mother had $100 laid up. With this little capital four years ago the two went to Ann Arbor. Here a single room was hired which served as work room, living room and sleeping room. The mother took in washing from the students during term time, earning $6 and $7 per week and in the long vacations both mother and daughter went out to service

in families to add to their small store. On these humble earnings they lived, paid tuition (fortunately small) and bought text books and thus the daughter was kept at the State University. There, too, she stood with the foremost in her classes and in June last graduated with her fellows. The goal of years of such toil and self-sacrifice as few know or would have the heroism to encounter was reached. But this was only a new starting point for fresh, even life-long labors and self-denials. During the four years' course at the University, pursued under what to most of us would have seemed insurmountable difficulties, both mother and daughter were upheld by the hope—paradoxical as it may seem—of a "life of self-sacrifice," if indeed the glad service in honor of Him whose whole life was sacrificial can be so called.

And when, after four years of study, the daughter's zeal for the mission cause and her great longing to carry the light of the Gospel to those that "sit in darkness" in the land of her forefathers, had but increased as the day of her graduation approached, the mother not only did not dissuade her from her purpose, but was ready also to go, trusting in the same Lord who had kept them while here to give her, even on the far shore of the Dark Continent, her "daily bread."

We only add, that Mary Harding is now a regularly appointed missionary to Africa. Immediately after commencement she sent a written application through the Woman's Presbyterian Board of Missions of the Northwest, accompanied by many high testimonials, beside those of Dr. Steele, her pastor, and President Angell. So unqualified were these testimonials to her qualifications and worth that she was at once accepted and will probably sail for Africa with her noble-hearted mother the coming autumn.

This is one of "the short and simple annals of the poor," a record of life among the lowly and unknown that has been going on for years past, unnoted save by one whose eye rests with special favour upon such precious gifts of devotion and love. "And they shall be mine, *saith the Lord, in the day when I make up my jewels.*"—*Detroit Tribune.*

THE HOLY CARPET.

It was with great regret that we last week recorded the part taken by our Generals and army in Egypt in the great Mohammedan pageant of "The Holy Carpet." Our correspondence columns show how widely that regret is shared by others. A fortnight ago we were invited to unite our voices as a nation in praise and thanksgiving to God who had protected our fellow-countrymen in the hour of danger, and had given victory to our arms. Scarcely have the echoes of our *Te Deum* died away when, by the special orders of the Government, our soldiers are employed to do honour to the False Prophet in a most marked and enphatic manner. A British General heads the procession of ignorant devotees who annually make their way to Mecca, there to pay all but Divine honours at the shrine of one of the greatest deceivers of mankind the world has seen. A Royal Prince of England bows before this childish emblem of superstition, the so-called "Holy Carpet," while our soldiers are paraded for the express purpose of saluting it. This extraordinary affair is actually applauded by one of our contemporaries as "an extremely prudent and "becoming act," exhibiting the "sympathy" of England with the "deeply-cherished beliefs of the Egyptian people." As we are informed in the same article that the differences between Christianity and Islamism are much less than is "ignorantly supposed." and, indeed, hardly extend beyond "a point or two of doctrine" upon which "the Arabian "Prophet was misinformed," we cannot be surprised that the writer should view the participation of Christian soldiers in Mohammedan rites with tranquil approval. On the other hand, some of our contemporaries doubt the policy of the affair, and think that it will merely strengthen the popular delusion, now prevalent in Egypt, that our troops are acting under the Sultan's orders. Whether this will be so or not we cannot tell. Judging from the experience of history, we should think that such clumsy devices to gain the goodwill of the Egyptian people would be seen through, and tend to excite contempt rather than gratitude.

This, however, seems to us a very subsidiary aspect of the matter. The policy or impolicy of the proceeding may be open to argument, but its impiety is but too clear. Whatever the Egyptians may think of us, whether they are pleased at our complaisance or shockod at our indifference, is a very small matter compared with how our conduct appears in the sight of Him with whom actions are weighed. If our statesmen would only endeavour to judge things by this rule rather than by the uncertain, deceptive, shifting scale of human expediency, how much evil would be prevented. Can there be the slightest doubt that the reverence shown to the "Holy Carpet" by the English army has been displeasing to GOD? What will be the inevitable result upon the Moslem mind? If it does not strengthen the hold of the religion of the False Prophet over the nations of the East, at any rate it will be accepted as a proof that the English people's belief in Christianity is not very profound. Thus will the already difficult work of missions among Mohammedan nations be made yet more arduous; and a fresh stumblingblock is thrown in the way of the thousands in the East who at this moment seem to be, as it were, feeling after light and truth. It is indeed melancholy to reflect that England, which has done so much to spread the knowledge of CHRIST amongst the nations, should use her newly procured influence in Egypt for the encouragement of a false religion which for ages has enslaved and still enslaves millions of our fellow-men.

It is not a question of treating the religious opinions of others with respect, no matter how erroneous and mischievous we may deem them. This is a duty which every Christian man and woman should ever be on the watch to observe. But the distinction between respectful consideration for the feelings and convictions of others, and such proceedings as those of the British army at Cairo, is broad and deep. It would have been deplorable if the English authorities had given the Egyptians reason to complain that their superstitious pageant was derided by us; but for our army to take a part in it, and voluntarily to identify itself with Moslem rites and ceremonies, was to push matters to a most vicious extreme in the opposite direction. Regard for our own dignity, consideration for the feelings of the Egyptians, and fidelity to our religion all demanded from us a carefully preserved neutrality. The position of every English soldier, from the highest to the lowest, who had a share in the proceedings was strangely anomalous. He must either have feigned feelings of reverence which were not sincere, or he must, for the time, have surrendered his Christianity for the creed of the Moslem. Hypocrisy or apostacy is a miserable choice, but to one or other our soldiers were virtually reduced by the action of the Government. We cannot exalt the Koran without degrading the Bible. We cannot glorify MAHOMET without dishonouring JESUS CHRIST —(*Record.*)

NATURAL VS SUPERNATURAL RELIGION.

BY WILLIAM C. CONANT.

THERE are just two theologies in the world, one or the other of them at the bottom of every system or notion of religion now or ever entertained by men. One is the product of our weak and guilty consciousness, beholding God's necessary power and justice with dread more or less modified by hope springing of strong desire to propitiate Him. In modern times, the Gospel of a Divine Saviour has also modified this dread, or even removed it in easy consciences. Many seem to find in Jesus Christ a sort of accomplice or accessory after the fact whom they trust to screen them from God's justice, to which He is imagined to be rather opposed. Or they may regard Him partly as a criminal relies on the political influence of some patron, or the skill of his lawyer to get him off. To evade justice in some way or in some sense "buy out the law," is the only sort of salvation trusted in by the natural man calling himself Christian, Jew, Turk, Pagan or Infidel. A very conspicuous religionist of the present day has frankly avowed his immitigable dread of God and his trust in the Son of God alone, as a being (presumably) of opposite disposition, too kind to execute justice.

Abject paganism, therefore or the theory of a vindictive but unholy God, modified by an illusion of partial self-righteousness and secret hope of some corrupt indulgence on or behind the throne, is the fundamental theology of the world, under all its forms of religion and irreligion.

The only other theolgy is revealed from God himself in the Gospel of His Son. It is the revelation of a God of holiness and a Gospel of holiness as well as of mercy. He is declared to be the just Judge, impartial, incorruptible, "and that will by no means clear the guilty." He is at the same time declared to be a compassionate yet righteous Father; finding means at His own infinite cost to make restitution and atonement in behalf of His children; and imparting to every soul that will receive Him His own holy nature, without which pardon itself would be no salvation but only a God-speed into perdition. "To as many as received Him, to them gave He power to become sons of God." This is salvation indeed and no other salvation is so much as conceivable under an intelligent view of the nature of moral death.—(*N. W. Advocate.*)

Miscellany.

—The following is from the *N. W. Advocate*, but our readers will do well to reserve their opinion concerning the Pliocene origin of the foot-prints.

At the last meeting of the California Academy of Sciences, Dr. H. W. Harkness read an unusually interesting paper on the foot-prints of Pliocene man recently found in the sandstone of the Carson, Nevada, prison quarry. The site of the Carson Prison is 2670 feet above the level of Carson desert. It is on a hill sixty feet high formed of sandstone, overlying shale, and had its origin in detritus brought by wind and water from the Sierras. About three-quarters of an acre of sandstone had been quarried to a depth varying from fifteen to thirty-two feet, showing the hill to be composed of sandstone, alternating with layers of clay or shale. The floor left, when the ledge is worked, is now bounded on the east by cliffs seven to fifteen feet high and two hundred and forty-six long. On the south, the cliffs are twelve to thirty feet high and two hundred and sixty-eight feet long, while on the western side it rises from thirty to thirty-two feet and extends two hundred feet.

The floor of the quarry bears evidence of having been tilted at a period subsequent to the deposition of its strata. It also gives indications of having been the shore of an ancient lake. Here, under the sandstone, in the shale floor, are imprinted the foot-steps of a variety of animals and birds, and many tracks of the sandalled foot of man, showing rights and lefts, alongside of those of the mammoth, in a Pliocene formation. The tracks were originally made in mud, so soft that a ridge was pressed up and formed around each footprint to a height of five inches in some cases. These foot-

prints were perhaps filled with water, and sand undoubtedly blew in and filled them over. Thus a miniature sand dune was formed to protect the tracks, until all became imbedded in deep layers of sand drifting from a northwest direction, indicating the prevalence of southeast winds in those prehistoric times. These tracks were discussed by Dr. Harkness at length and each variety of footprint was fully described as to size, dimensions, relative position and form. Many hundred footprints were examined, varying in size, form and length of step, the stride being generally two feet three inches. As these footprints all track into the ledge, more will soon be discovered and will be duly observed. As the ledge is worked further into, the footprints are better defined and less distended, the ground being more solid nearer the shore of the ancient lake.—(*N. W. Advocate.*)

—From the *N. Y. Observer*:

THE AFRICAN WOMAN'S PRAYER.

BY R. H. CRAIG.

"A forlorn woman discovered by one of our missionaries in the depths of Central Africa, when told the 'old, old story,' exclaimed: Oh, that is He who has come so often to me in my prayers! I could not find who He was.

In darkness and in sin I sought the shrine
Of heathen gods, to comfort in distress;
I offered up my child, all that was mine,
A sacrifice, my woful soul to bless.

My darling suffered on the altar high;
My heart was wrung with anguish and despair;
No deity was moved to hear my sigh,
No priest could take away my load of care.
At length, in agony of soul, I said:
"If there be any God who dwells above,
Who to His temple hath the lowly led,
Speak out of darkness, speak in tenderest love.

"If Light Divine abides in yonder sky!
Where brightest glory lights the blazing sun,
Oh, come, responsive to my helpless cry!
Oh, come and tell me of salvation won!"

A voice, the sweetest I had ever heard,
In accents tender whispered, "'Peace, be still!'
For poor and needy ones my love hath cared,
In life and death I'll keep from every ill."

Nor has He left me from that blessed hour;
Oft has He spoken to my raptured soul;
He's ever near to keep me by His power,
And point me upward to a heavenly goal.

His name, a mystery *then*, I could not tell:
I called him Father, Brother, Saviour, Friend;
He answered to them all, each fitted well,
And promised to my soul a peaceful end.

Oh, *now* I know that name—the dearest name
Of any spoken in a sinner's ear;
'Tis JESUS! You have come to teach the same:
My way is hedged about, my path is clear.
And now, with Jesus as my Saviour, Friend,
I'll brave the dangers of the pilgrim's road;
Waiting with eager gladness for the end,
To bring me home in safety to my God.

—*Otisville, N. Y.*

TELEGRAPHIC NEWS.

Paris October 25th: It is officially stated that the prosecution of the men connected with the late strike disclosed a vast socialist and revolutionary movement permeating France.

London 26th: Morning. In the Parliamentary vote of thanks to-night for the services of the British Generals and troops in the late campaign in Egypt special mention will be made of General Macpherson and the Indian Army.—The evidence of the officer who was gaurding the Courts of Justice at Alexandria during the conflagrations after the bombardment inculpates Araby as having incited the incendiaries.

27th: The Marquis of Hartington, replying to a question in the House of Commons last evening, said that he had nothing further to add to his former statement respecting the payment of the cost of the Indian Expeditionary Force.—The thanks of both Houses of Parliment were proposed and passed last night for the services of troops in Egypt.—Mr. Gladstone warmly eulogized the troops of all arms, and in alluding to the Indian Contingent, the right hon. gentleman said they had proved themselves most worthy of the brotherhood into which they had entered.—Captain Gill, Lieutenant Charrington and Professor Palmer, who at the commencement of the late campaign were sent into the interior of Arabia to purchase camels, have been massacred by Bedouins. Two of the bodies of the victims have been recovered.—The Duke of Connaught left Egypt yesterday for England.

Tunis 27th: The Bay of Tunis died to-day, and is succeeded by his brother.

Lyons 27th: A perfect panic prevails here owing to fears being entertained that a Socialist rising is imminent. The garrison has been reinforced and all precautions taken. All the public buildings are gaurded by the military.

London, 28th: Several amendments mitigating the Cloture, which were brought forward by the Conservatives, have been rejected by the Commons.—The Under Secretary for the Colonies, replying to a question, said that the scheme for the recognization of Zululand was now on the way home, and if sanctioned by the British Government, Cetowayo would return to his territory in December,

29th: Sir Garnet Wolsely arrived in London yesterday afternoon and met with a perfect ovation Mr. Gladstone, the Duke of Cambridge, Earl Granville, the Duke of Teck, and Mr. Childers were at Charing Cross Station to receive him.—The division on Mr. Gibson's test amendment, demanding two-third majority for the Cloture, is fixed for the 2nd of November.

30th: The Secretary of State for War proposes the formation of a permanent Railway Corps.—The Russians, having no more difficulty with the Merv Turcomans, have commenced the subjugation of the Saryk Turcomans.—Evening: The *Pall Mall Gazette* publishes a paragraph this evening, stating that the Earl of Dufferin will proceed, as a temporary measure, to Cairo to conduct the negotiations in connection with the settlement of Egypt, and will be assisted by Sir Edward Malet.

Lyons, 30th: Confidence is reviving here. No outbreak has yet taken place.

London, 31st: The detachment of the native officers and non commissioned officers of the Indian Army now on the way to England has arrived at Malta.—An expedition is being prepared at Cairo against the false Prophet in the Soudan, who is now besieging the capital of Kordofan with his forces. Mr. Gladstone, replying to a question in the House of Commons last night, said the Egyptian Government were opposed to any assistance being rendered to the expedition by certain British officers whose services had been placed at their disposal.—The *Times* in a leading article announces that the British Government disapprove of Baker Pacha's scheme for the reorganisation of the Egyptian army.

Vienna, 31st: The Austrian Government has forbidden any recruiting in Bosnia for the Egyptian Army.

London, Nov. 1st: In the House of Commons last night Mr. Gladstone strongly urged adherence to the Cloture, but said that it will not be considered a Cabinet question.—The Earl of Dufferin will leave Constantinople on the 2nd instant for Egypt, and will probably remain there for two months.—The President of the Egyptian Council of Ministers has informed the Erench Consul-General that the French Comptroller-General will not be admitted henceforth to the sittings of the Ministry.—The last of the British troops under orders for England leave Egypt to-day.

Constantinople, 1st: The Porte is uneasy respecting the settlement of Egypt and is raising objections to Lord Dufferin's mission, and urges him to delay his departure for Cairo.—Advices have been received that cholera has broken out again at Mecca.

Cairo, 1st: Baker Pascha is re-enlisting Arabi's disbanded army for service in Soudan.

Three Beys, who were the prime movers in the burning of Alexandria, have been arrested in the Island of Crete.

London, 2nd: The *Times* of to-day, in a leading article, announces that the Egyptian Government has suggested to the British Government that Arabi Pasha should be sent into exile without a trial. The British Government, however has declined the proposal.

PASSENGERS SAILED.

Per P. & O. Str *Pekin*, 27, Additional:

For London—Surg Major J T Welsh, Mr Wadley, and Mrs Campbell and infant.

For Plymouth—Capt N and Mrs Powlet.

Per Str *Singapore*, Nov. 1:

For Marseilles—Mr Brugger.

For Genoa—Rev W J Burdett, Mrs Burdett, seven children, and one European nurse, Mrs M E Henderson, 3 children, one European nurse, and one native ayah, Mrs Daniell, Captain F Burgess, Mrs MacGeorge, Revd Marrell, Mrs Marrell, Mrs Macnaughton and one child, Countess Cottrell, Miss Cottrell, Miss G A Arbuthnot, Col Bannerman, Mrs Bannerman and one child, Capt Morshead, Mrs George Strahan, one child, and one native ayah, Messrs R G Christie, E L Cappel, G W MacGeorge, and A Cumine.

For Port Said—Mrs Katz, Mrs Heromitz, Madame Regina Wais, Mrs Solomon Messrs Joseph Katz, J Herromitz, Solomon, and Leopoh.

Per P and O Str *Poonah*, 3:

For London, Mrs Manhell, Messrs W F Harding, J Beck, P W Case, W Abel, E W Gibbs, C Saunders, W Russell, P Donald, W G Kelly, and D McKechnie.

For Brindisi—Mr W P Moore.

For Venice—Surg Genl R Gilbourne, Mrs Gilbourne, and Mr H Gonne.

For Suez—Mr M F Ingle.

PASSENGERS ARRIVED.

Per P and O Str *Sutlej*, Nov. 1:

From London—Dr and Mrs Beaumont and child, Mr and Mrs E P Alexander, Mrs Abadie, Mrs Pilcher, Miss Pilcher, Miss Faucus, Miss Nisbett, Mrs Hills and infant, Mrs Bedford and infant, Mrs and Miss Toorl, Major Sandeman, Mrs Roberts and infants, Mre Massey and sister, Mrs Aikmand and 2 infants, Dr Jos Parker, Mrs Geo Jacob, Miss Abee, Mrs Jones, Miss Bagnell, Mr and Mrs L Roberts, Mrs Shaw, Miss Macdonald, Col Prendergast, Mrs Mary de Lange, Mrs Crofton, Miss Gwynne, Miss Reeves, Miss Fergusson, Mr and Mrs R H Dunn, Major and Mrs Saton, Sergeant B Rowland, Mr and Mrs Livingston, Lieut Col C J Hughes. Messrs D F Roberts, Morrison, Aikman, N D de la Touche, Woolcombe, J H S Verschoyle, G H Le Maistre, W Staten, Henry Cooper, H O Bagnell, Fry, Adyr, Glover, Crofton, Codney, McCullock, Lobbett, Poole, J B Warhurst, Stanley Shaw, G Bird, J Hay, W Bachelor, F Bremuer, W Coalthirst, M Marriaffe, N Cama, and Melville.

From Brindisi—The Hon L Dampier, Major Tunday, Major Ramsden, Capt Masey, Lieut J Pascoe, Surg Major Sheen, Mr W Ryland and son, Dr E Mulvaney, Mr and Miss Bartoli, Mrs F A Elliot, Capt Nares, Mr and Mrs Bocquet, Messrs J P Thomas, R S Thomas, J Thomas, H L Thomas, J R Thomas, H Berger, J Cramp, A A Wace, A B Webste, Cumberledge, F R Upcott, Penucane, J J Sladen, W Kaye, W Wilson, Leefel, Hart, Dhoste, de Geougr, and Woodruffe.

From Venice—Mr and Mrs Knox, Dr and Mrs Loch, Mr and Mrs Fuchs, Mr and Mrs Lambert, Rev A G and Mrs Cane, Mrs R Home, Miss Bell, Mr and Mrs Karpeles, Mrs Wilson, Captain and Mrs Spratt, Messrs W Fuchs, Von der Vanse, Hamnick, and H A Kirk.

From Suez—Dr Gayr,

Per Str *Clan Murray*, 2, from Liverpool:

Major J W A Mitchell, Miss Rait, Messrs T G Sykes, L Hall, W G Rice, G S E Rice, W Culbard, W A Howe, D Murray, and N Murray.

Domestic Occurrence.

MARRIAGES.

GILDERS—ROBINSON—October 25, at Holy Trinity Church, Sonapore, by the Revd, Chas, Gilder, James Llewellyn, second son of G C Gilder, Asst Secy to Govt, to Sarah Ethel, daughter of the late John Robinson, I N.

MACDONALD—MACDONALD—November 2, at the Free Church of Scotland, Esplanade, by the Rev R Jeffrey, Duncan Macdonald, M D, Professor of Biology, Elphinstone College, to Mary Henderson, third daughter of the late Rev John Macdonald, Minister of the Free Church, Fearn, Ross shire, Scotland.

PURVIS—CARPENTER—November 2, at the Girgaum Mission Church, by the Rev H C Squires, Malcolm Purvis, Assistant, Purvis Agency, to Harriet Elizabeth, second daughter of Mr T Carpenter, of H M's Mint, Bombay.

DEATHS.

BROOKES—September 28th, at Jubbulpur Amelia Gertrude, the dearly beloved wife of E A Brookes G T D Aged 15 years and 1 month. Her end was peace in Jesus.

BLUNT—October 25th, at Sassoon Dock, Colaba, after protracted suffering, Mary, the dearly loved wife of William Arthur Blunt, H M Customs aged, 34 years and 7 months.

ASIATIC SOCIETY OF BOMBAY

CANNON—October 28, at Admiralty House, Middle Colaba, John Milnes Cannon, Bombay Port Trust, aged 28 years.

"BOMBAY GUARDIAN."

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Dr. Wm. Butler, U. S. America Rs. 5-1; D. Lancaster 21st, October 1883, Rs. 7-10; J. B. Patterson 21st, January 1884, Rs. 45-6-6.

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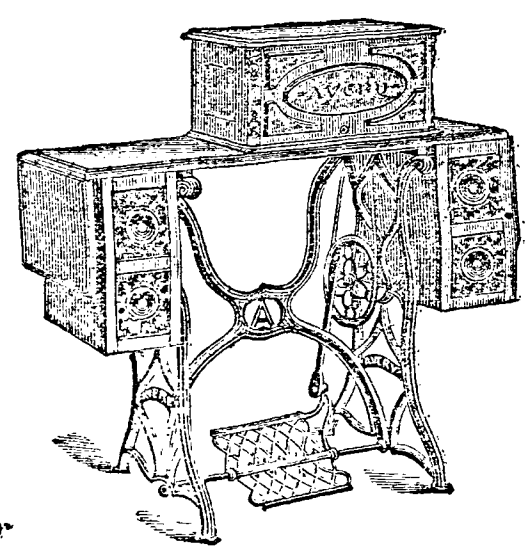

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